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THE  
AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

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VOL. V.

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# TABLE OF CONTENTS

OF THE FIFTH VOLUME.

	<i>Page.</i>
Abolition of Slavery in Mexico, - - - - -	317
Address of Rev. Mr. Sessing, - - - - -	309
of Rev. Dr. Nott, - - - - -	273
of Kentucky Colonization Society, - - - - -	28
of Wm. C. Rives, - - - - -	234
✓ Africa, - - - - -	222
✓ African Valley, - - - - -	129
Colonization, - - - - -	210
Church, - - - - -	252
Africaner, - - - - -	111
Agent, Colonial, - - - - -	221
Annual Meeting of Society, - - - - -	316, 352, 361
Appeal to New England, - - - - -	31
Arabic Language, study of - - - - -	97
Auxiliary Societies, - - - - -	93, 158, 349, 351
Formation of - - - - -	58, 220, 378
Arts of Slave Traders, - - - - -	265
Bermuda, - - - - -	250
Booroom Slave, - - - - -	65
Captain Clapperton's 2nd Expedition, - - - - -	33
Clay, Hon. H. - - - - -	345
Colonization Society, - - - - -	251, 343
of Connecticut, - - - - -	93
of Indiana, - - - - -	344
of Lynchburg, - - - - -	201
Female of Richmond, Va. - - - - -	375
Colonists, Opinions of - - - - -	154
Colony in Trinidad, - - - - -	381
Coloured People in Ohio, - - - - -	185
Conclusion, - - - - -	382
Contributions to the A. C. S. 32, 96, 159, 186, 223, 251, 384, 254, 287, 319	
Death of Rev. Lott Carey, - - - - -	10
of Judge Washington, - - - - -	315
Education Society, - - - - -	250
Emancipation, - - - - -	185
Desire of, - - - - -	94
Emigrants to Hayti, - - - - -	62
Emigration, - - - - -	343
Remarks on, - - - - -	8
Erskine, Rev. Geo. M. - - - - -	30
Expedition up the St. Paul's, - - - - -	150
for Liberia, - - - - -	317
Extracts from Correspondence, - - - - -	172
Fair for Colonization Society, - - - - -	243
of Ladies, - - - - -	317
Fernando Po, - - - - -	185
Fourth of July, - - - - -	87
Free Labour, vs. Slave Labour, - - - - -	250
Funds, want of, - - - - -	253
Generous offer, - - - - -	28

Georgia,	345
Hodgson, Wm. B.	381
Intelligence,	94, 377
from Hayti,	185
from Liberia,	1, 122, 142, 279
Interesting Facts,	352
Kennedy, Thomas,	183
Kroomen,	156
Land, comparative value of, in Virginia,	377
Legislature of Virginia,	50
of Pennsylvania,	60
Letter of Captain Thompson,	85
from Rev. O. Fowler,	216
from Mr. Hodgson,	337
✓ Letters from African Institution,	170
Liberality,	220
of the Ladies,	30
Liberia,	318
Meeting in New York,	253, 341
in Philadelphia,	342
Memorial to Virginia Legislaturc,	15
of Kentucky Colonization Society,	347
↙ Mission to South Africa,	252
Swiss to Liberia,	284
Missionaries, Swiss,	23
Monument to Mr. Ashmun,	91
Moravianism, spirit of,	218
Necessities of Colonization Society,	128
Plan of Mr. Smith,	62, 186
for obtaining a ship,	55, 374
Prince Rahhahman,	94, 158
Proceedings of New York State Colonization Society,	273
Prospects in Kentucky,	27
at the North,	118
Poetry,	64
Randall, Dr. R.	125
Resolutions of the Board,	252
of State Legislatures,	299
Report from Hayti,	61
Review, Philip's Rescarches,	161, 193, 225, 257, 289, 321, 353
Mr. Pinkney's Address,	328
✓ Revival of Religion in South Africa,	346
School in Liberia,	342, 380
Slave, high-minded,	249
Slave Labour, effects of,	186
Slave Trade,	250, 381
Slavery in Missouri,	63
in Africa,	208
in Virginia,	221
in Kentucky,	380
Smith, Joseph L.	221
Sugar from Beets,	250
Synod of Utica, New York,	247
Templeton, John,	348
Transportation, Subscriptions,	95
Trifles, Influence of,	242
Williams, Henry,	222





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VOL. V.                    **OCTOBER, 1829.**                    No. 8.

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Review.

*Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.*

(Continued from p. 201.)

IN the year 1795 the English took possession of the Cape of Good Hope. During the century and a half in which the Dutch had held dominion there, the Hottentots had been deprived of their independence, their numerous free villages had almost entirely disappeared; vices to which they were before strangers, had been introduced among them; many of them were scattered among the farmers as servants, unprotected and exposed to the severest treatment; their numbers were diminished, their spirits depressed, and even "their bodies were said to have shrunk and to have lost their force and agility, and the whole race seemed rapidly hastening to annihilation.

"Yet this oppressed and persecuted people were daily rendering the most essential services to the colonists. The protection of their numerous herds and flocks was entirely committed to their care. In deserts infested

by wild beasts, and on plains where not a tree or shrub could be found to protect him from the vertical rays of the sun, or to shield him against the frosts and snows of winter, the faithful Hottentot wandered with his charge in search of food or water, a task which, but for him, must have devolved on his ungrateful master, and his slothful children. But the Cape farmer had already got a taste for slaves, which, once being excited, speedily stifles every idea of natural justice."

In all this time, no efforts had been made to improve their moral condition, yet their characteristic love of truth and their generosity of disposition still remained. "As for Religion, it was considered a serious crime to mention the subject to a native. They were not admitted within the walls of churches. By a notice stuck above the doors of one of the churches, *Hottentots and dogs* were forbid to enter."

We have now arrived at the period when the London Missionary Society first directed its attention to South Africa as a promising field for Christian labours. In the venerable Doctor Vanderkemp and his coadjutors they found individuals well qualified and prepared to introduce Christianity among the natives. Of Dr. Vanderkemp we have the following account.

"The circumstances, the talents, and the character of this remarkable individual, naturally pointed him out as the fittest person for being placed at the head of this Mission. His reputation for literary attainments stood high; he had studied at the Universities of Leyden and Edinburgh, and having in his youth chosen the army as a profession, he had attained the rank of captain of horse. After being sixteen years in the service of the Prince of Orange, and with the highest promotion within his reach, a personal misunderstanding with the Prince, with whom he was intimate, induced him to resign his commission, and to make choice of another profession.

"Having taken the degree of Doctor of Medicine at the University of Edinburgh, he returned to his native country, and established himself at Middleburgh as a physician.

"While at Edinburgh, his talents attracted the particular notice and procured him the friendship of Doctors Monroe and Gregory; and his thesis, when he stood for his diploma, was remembered, and spoken of with high commendation by several of the medical professors, when the circumstance of his offering himself a missionary made him the subject of general conversation. His talents and high reputation as a physician procured for him an extensive practice. He was made a colonel of militia, and afterwards appointed surgeon-general of the forces at the breaking out of the French Revolution. The writings he has left, show him to have been an accomplished scholar, and his attainments in science appear to have been equal



to his acquirements in literature. Judging from the notes he has left on Bayle's Dictionary, and a few treatises on metaphysical subjects, he appears to have possessed considerable talents for such inquiries; but with a taste for the German school he imbibed all the infidel errors of that philosophy; and, while he was blaspheming the name of the Saviour, and writing against the divine authority of the Scriptures, (we have it under his own hand) he fully believed that he was pleasing God.

"With the infidel notions then fashionable on the continent, Doctor Vanderkemp did not imbibe the sentiments respecting civil government with which they were generally associated. He was a warm admirer of monarchy, and was shocked by the French Revolution. It was not till he embraced Christianity, that he saw the share that his favourite philosophy had in producing the crimes connected with that event.

"From the errors of scepticism, into which he had been drawn by the delusions of a false philosophy, he was awakened by a dreadful domestic calamity, namely, the upsetting of a boat, by which his own life was placed in the greatest jeopardy, and his wife and child were drowned. Under such circumstances, the consolations of infidelity have often been tried, but they have always been found unavailing; the need of some remedy, in the hour of affliction, is confessed by all, but infidelity offers none. It subverts other systems, but it substitutes nothing satisfactory in their place.

"The melancholy bereavement to which he had been subjected, together with singular circumstances relating to his own escape, produced an entire change in his sentiments and conduct, and a desire to be useful to his fellow-creatures took full possession of his mind. An address published by the directors of the London Missionary Society was the means of leading him to offer himself as a missionary. The zeal and disinterestedness of this offer are the more remarkable, when we consider that Dr. Vanderkemp was, at this time, advanced in years, had retired from the duties of his profession, and was employing his leisure in literary pursuits, and possessed a good property. After the directors of the London Missionary Society had made the necessary inquiries respecting his character, and received the most unexceptionable testimonials, they accepted his offer, and he sailed for Africa in the beginning of December, 1798.

"Dr. Vanderkemp was accompanied to Africa by Mr. Kicherer, an ordained clergyman of the Dutch church, and by Messrs. Edwards and Edmonds. The mind of Vanderkemp had been particularly directed to Cafferland, as a scene of missionary labours; and it was the intention of all the missionaries to proceed thither on their arrival in Africa: but the destination of Messrs. Kicherer and Edwards was changed in consequence of the request of some Bushmen, who, a few weeks before the arrival of the missionaries, had come to Cape Town to solicit teachers to instruct them in the Christian religion."

On his arrival, Dr. Vanderkemp was received with great



kindness by the Lieutenant Governor (Gen. Dundas) of the colony, and as he had resolved to visit Cafferland, was furnished with waggons and provisions for the journey. As he proceeded on his way, he found the colonists dissatisfied with the English government, whilst the Hottentots, who had been so long and wickedly oppressed, looked to it for protection. The cruelty of the farmers was thus increased against the Hottentots, and many of the latter fled into Cafferland, and uniting with the incensed inhabitants of that country, sought to rescue their families and cattle from the injustice of the Boors, and to obtain a redress for their grievances.

These disturbances prevented the immediate settlement of the Missionaries among the Caffers; yet Dr. Vanderkemp improved the earliest opportunity of obtaining a piece of ground from Gaika, (the Caffer Chief acknowledged by the English government) and erecting upon it a temporary habitation. For eighteen months he continued among the Caffers, exposed daily to dangers; his only comfort arising from the fact, that several of the Hottentots appeared to feel the influences of religion.— This devoted Missionary then accompanied the Hottentots to Graaff Reinet, (a station in their own country) and had there the happiness to find two additional Missionaries just arrived from England. The Commissioner of the district had already allowed them to commence the instruction of the slaves and Hottentots in the church; but this was a motive sufficient to arouse the colonists to arms against the government. The excitement was allayed by the judicious conduct of Dr. Vanderkemp. Governor Dundas, who evidently cherished friendly feelings towards the mission, recommended that the Institution should be in the neighbourhood of Graaff Reinet, and promised any piece of ground belonging to the government, which might be judged most suitable for the purpose. In consequence of this liberal offer, Dr. Vanderkemp submitted his views in regard to the principles of the Institution, in the following communication to the Governor.

“We were witnesses (he says) of the deplorable and wretched condition into which the Hottentot nation is sunk, for want of food, instruction, liberty, useful employment, and a spot which they, under the superintendance of government, might in some measure call their own home.

“I am speaking of their condition at Graaff-Reinet, the very place to which numbers of them, by the present circumstances, are compelled to repair as to an asylum, where they may be nourished at the expense of government; while a still greater number prefer to seek refuge among the Caffers on this side the Great Fish River, against the barbarities of the colonists. Among this number are found the hordes of Klaas Stuurman and Ourson, who repeatedly requested me to come to them to instruct them, but constantly refused to settle themselves at Graaff-Reinet or in its vicinity. The consequences of such a condition can be no other than idleness, poverty, or enormous expenses to entertain them—an aversion and actual separation from civilized society, vices of every kind, which may end in plundering, murders, and irregularities of a different nature, but all tending to subvert the happiness and usefulness of that nation, and to endanger the safety of the colony.

“These reflections have induced us to suspend, for awhile, our missionary attempts among the Caffers and Bushmen, and to devote ourselves to the instruction of the Hottentots in this village; that we might be made instrumental to afford them spiritual blessings, till it should please the Lord, by sending us a sufficient number of missionary brethren for our help, to enable us to re-establish the Caffer mission, and form an establishment near the Great River for the benefit of the Bushmen. And, though it was not in our power to alleviate the temporal calamities of the Hottentots, we hoped and trusted that the Lord would, in his time, open a way to answer also, in this respect, our ardent wishes.

“This seems, in the way of Providence, to have been reserved for you, sir; and it is with thanksgiving to God, and acknowledgment of my obligation to your Excellency, that I proceed to submit my ideas, and those of my brother, Read, (Vander Lingen being absent,) after having consulted Mr. Maynier on this subject, to your Excellency's decision.

“1. It appears to us desirable that our missionary settlement should be formed between the Bushman River and Algoa Bay, at a moderate distance from Fort Frederick; and, if a proper supply of water may be procured there, which at present is doubtful, on the banks of the Sunday River.

“2. The chief object and aim of the missionaries, under whose direction this settlement shall be established, ought to be to promote the knowledge of Christ, and the practice of real piety, both by instruction and example, among the Hottentots and other heathen, who shall be admitted and formed into a regular society; and, in the second place, the temporal happiness and usefulness of this society, with respect to the country at large.

“3. Into this society only those ought to be admitted who will engage themselves to live according to the rules of the institution.

“4. The actual admission and expulsion from this society shall entirely depend upon the judgment of the missionaries; but it seems necessary, that of those who shall have lived in the families of colonists, none shall be consid-

ered admissible but such as shall produce a written declaration of their admissibility, signed by the landdrost of the district in which they have lived.

"5. As we may by no means wish to counteract, but, on the contrary, to promote, as much as possible, the labours of our Moravian brethren, we are resolved not to admit any individual belonging to their institution, unless it be with their express permission, and at their request. We hope to be equally cautious in respect to other missionary institutions, which may in future times be formed within this colony.

"6. As we are of opinion that the rule laid down by Paul, 'that if any would not work, neither should he eat,' ought to be strictly observed in every Christian society, our intention is to discourage idleness and laziness; and to have the individuals of our institution, as much as circumstances shall admit, employed in different useful occupations, for the cultivation of their rational faculties, or exercise of the body, as means of subsistence, and of promoting the welfare of this society, and the colony at large.

"These occupations may be referred either to agriculture and farming, the management of cattle, or mechanical arts, and little manufactures, such as soap-boiling, candle-making, spinning of thread, manufacturing of paper, tanning, pot-making, brick-making, turnery, &c.

"7. As the introduction of these employments will involve the European missionary societies in considerable expenses, the workmen should be considered as journeymen in the service of the society, and be paid weekly for their labour; but the products of their labours should be the property of the society, and sold for its benefit. The fund, however, arising from the sale of these articles shall be entirely devoted for charitable institutions of a missionary nature among the heathen, such as the erection of other missionary settlements, an orphan-house, in which forsaken and fatherless children may be educated, or for the subsistence of the sick, old, and poor.

"By these measures we intend not to preclude any one who, by his industry and diligence, shall be enabled to elevate himself above the class of journeymen, from becoming a master and proprietor of his own business.

"8. Should this settlement, which is to be put under the direction of two missionaries and a schoolmaster, increase to a greater number than can be directed by three missionaries and two schoolmasters, it appears better to divide it into two distinct settlements, to be placed in different parts of the country, than to extend it beyond the limits mentioned.

"9. Good order and domestic discipline shall be maintained by the missionaries themselves. The settlers are to be divided as Christians, catechumens, and hearers. By the last, we understand heathens who will flock to us to hear the word of God. By catechumens, heathens who are more particularly under our inspection and care, instructed in the doctrines of the Gospel, and who submit to ecclesiastical discipline. Christians are

those who shall bring forth fruits of conversion, and be by baptism initiated as members of the church.

"10. We have no severer punishment than excommunication from the church and expulsion from the Society. If we shall be compelled to proceed to this last step, we shall think it our duty to inform the landdrost of the fact, that justice may be administered by the court to whose cognizance the crime belongs, *and no malefactor find a shelter within our walls.*

"11. As your Excellency cannot be indifferent with respect to the state and progress of the institution, we suppose it will please your Excellency to accept, at least once a-year, a report of its state in detail, by a list pointing out the number, names, qualities, occupations, and other circumstances of the members, according to a model which shall be approved by your Excellency.

"12. Our ideas respecting the polygamy of the heathen exactly correspond with those of the Moravian Brethren.

"13. As to the protection which we may expect from your Excellency, we entirely trust to your Excellency's declared resolution to favour our missionary exertions, and request that we may enjoy the same protection and privileges which are granted to the (Moravian) Brethren at the Bavian's Kloof.

"The state of our congregation, formed out of Hottentots and a few of other nations at Graaff-Reinet, is such that it will be necessary to leave an individual missionary in that village, for the instruction of those who shall, by their circumstances, be constrained to reside at this place. The number of children in our reading-school amounts to one hundred and twelve, of whom, however, seldom more than seventy are present. We have been obliged to print a spelling-book for their use, and we hope that your Excellency will permit us to print and to sell little school-books, for the benefit of the future establishment, and to educate some of our young men in the art of printing, as a peculiar branch of their employment."

In reply to this communication from Dr. Vanderkemp, the Governor expressed his earnest desire that the temporal and spiritual condition of the Hottentots should be improved, but gave it as his opinion, that the Institution should by no means be in the neighbourhood of the Caffers.

Encouraged by the friendly views of the Governor, Dr. Vanderkemp commenced his journey with more than one hundred Hottentots (which, in their progress, were joined by one hundred others) for Algoa Bay, to which place the Government had already ordered supplies. Forty of these people soon left them, and through the influence of Klaas Stuurman, (a Hottentot chief who was then in arms against the Boors,) one hundred others



subsequently deserted the expedition. In reply to the Missionaries who would have persuaded him to lay down his arms, this chief answered—"We are blind heathens, we know nothing, and in this state the Boors wish to keep us; I wish to live a peaceable life, but I am determined to revenge the barbarous conduct of the Boors to my people, till the Government shall do us justice, and permit us to hear the word of God."

The veneration in which Dr. Vanderkemp was held among the Hottentots gave him great influence with Klaas Stuurman, and he succeeded in detaching him from those who were in a state of hostility. But in consequence, this chief was compelled to flee to the Caffers, that he might escape from those of his countrymen who still remained at war with the colonists. In these troublous times, the life of Dr. Vanderkemp was repeatedly exposed; and he was urged, but in vain, to retire to a place of greater security. He addressed a letter to the Governor, whose mind appears to have been prejudiced against Klaas Stuurman, soliciting protection. In this letter he vindicates the missionary establishment from the charge of having any connexion with the disturbers of the public peace. He was however prohibited from receiving any Hottentots into the Institution from the vicinity of Sunday River.

At this time Mr. Barrow visited the country, and gives the following account of his interview with Klaas Stuurman.

"On making inquiry into the hostile appearance of this band of Hottentots, Mr. Barrow relates, that "one of them, named Klaas Stuurman, or Nicholas the Helmsman, whom they had selected for their chief, stepped forward, and, after humbly entreating us to hear him out without interruption, began a long oration, which contained a history of their calamities and sufferings under the yoke of the Boors; their injustice, in first depriving them of their country, and then forcing their offspring into a state of slavery; their cruel treatment on every slight occasion, which it became impossible for them to bear any longer; and the resolution they had, therefore, taken, to apply for redress before the English troops should leave the country; that their employers, suspecting their intention, had endeavoured to prevent such application, by confining some to the house, threatening to shoot others if they attempted to escape, or to punish their wives and children in their absence. And, in proof of what he advanced, he called out a young Hottentot, whose thigh had been pierced through with a large musket ball but two days before, which had been fired at him by his master, for having attempted to leave his service. 'This act,' continued he, 'among

many others, equally cruel, resolved us at once to collect a sufficient force to deprive the Boors of their arms, in which we have succeeded at every house which fell in our way. We have taken their superfluous clothing in lieu of the wages due for our services; but we have stripped none, nor injured the persons of any, though,' added he, shaking his head, '*we have yet a great deal of our blood to avenge.*'

"Mr. Barrow, on proposing that Stuurman and his people should enter into the British service, stated a difficulty respecting the manner in which provision must be made for the aged, the women, and the children; which the Chief speedily obviated, by the following address:—"Restore (said he) *the country of which our fathers have been despoiled by the Dutch, and we have nothing more to ask.*"

"I endeavoured," says Mr. Barrow, "to convince him how little advantage they were likely to derive from the possession of a country, without any other property, or the means of deriving a subsistence from it; but he had the better of the argument. 'We lived very contentedly,' said he, 'before these Dutch plunderers molested us; and why should we not do so again, if left to ourselves? Has not the *Groot Baas* (the Great Master) given plenty of grass, roots, and berries, and grasshoppers, for our use; and, till the Dutch destroyed them, abundance of wild animals to hunt? And will they not return and multiply, when these destroyers are gone?' We prevailed, however, upon Klaas to deliver up their arms, and, in the mean time, to follow the troops, until some arrangement could be made for their future welfare."

In the war which took place between the colonists and the united forces of many of the Caffers and Hottentots, the former, says Dr. Philip, "had no reason to despise the latter as an inferior race of beings from their own superiority in the contest.—When a comparative view of the advantages and disadvantages of the combatants is taken into consideration, the address, the capacity, and the courage, will be found on the side of the aborigines."

"If the protection afforded to the Hottentots, and the encouragement given to the labours of the missionaries among them, were not the sole causes of the rebellion of the Boors, they furnished the pretexts employed to justify it; and the missionaries, and the Hottentots who were settled with them, were exposed to much suffering and many imminent dangers, during its continuance. The spirit of the Boors was exasperated by the successes of the Hottentots in proportion to the contempt in which they formerly held them; and their hatred was indiscriminate, and knew no bounds. Their object was to keep them in a state of ignorance and slavery; and their love of uncontrolled authority, one of the strongest passions in the human breast, shut their minds against every consideration which could be urged in favour of any attempt to improve them." (To be continued.)

## Lynchburg Colonization Society.

The Society at Lynchburg is entitled to high honour for the spirit, liberality, and perseverance with which it has directed its efforts in the cause of African Colonization. We are glad to perceive that there are among the members of it, those who have reflected candidly and profoundly upon the subject, and comprehend all its important relations. Many of our readers will doubtless recollect the speech of Mr. Harrison, before this Society, and be gratified to peruse the following of great merit, delivered recently by Mr. Rives. It exhibits much talent, and will convince, we trust, the incredulous, that the plans of our Society are practicable, while it arouses the indifferent and cold-hearted from their criminal apathy.

### Address

*Of Wm. M. Rives, Esq. to the Lynchburg Colonization Society on the first of August.*

Before concluding the regular business of this Society, it is proposed to employ a brief space in re-examining the objects of the American Colonization Society, the means of their accomplishment, and the progress already made. Should it be found that those objects are in accordance with the claims of benevolence as pure as comprehensive, fortified by individual interest and national policy, that means adequate to the ends proposed may be obtained, and that the measures thus far have been wise, judicious and successful; it cannot be doubted that an intelligent and provident people will recur with satisfaction to their past efforts, and be quickened and stimulated to greater exertions in this labour of interest, of philanthropy and of patriotism.

Prior to the year 1816, the increased and increasing multitude of free persons of colour in the United States, their degraded condition, and its reactions on the morals, and consequently, on the happiness and prosperity of the community at large, had excited lively solicitude in the bosoms of benevolent and christian persons, and tasked the ability of statesmen, the most experienced, profound and sagacious, to devise and execute some plan which should both ameliorate their situation and free the nation from the serious and growing evils of their residence within it. It was at an early period seen and acknowledged, that neither the objects of benevolence nor the interests of the nation could be materially benefitted by any plan or measures that permitted them to remain within the United States. The General Assembly of Virginia had, on two occasions, at intervals of 8 or 10 years, acting on this subject, expressed an earnest desire for their removal, both on their and our account. The public mind being thus engaged,



and measurably developed, the pious zeal and persevering exertions of a clergyman of New Jersey, Mr. Findley, with the active co-operation of Mr. Caldwell of the District of Columbia, to form an association for this purpose, were crowned with success. Having opened an extensive correspondence to disseminate information of the plan in contemplation, and obtain knowledge of the wishes and opinions of others, he visited the seat of our National Government, and succeeded in convening a public meeting of distinguished citizens from different parts of the Union. The meeting was held in December 1816; and, organizing itself into an association, adopted a plan of future operations: a plan as plain and simple as the scheme itself is grand and comprehensive, which has received the approbation of many of the State Legislatures, and appropriations from those of Maryland and Virginia; also of the people of the United States, evinced by numerous Auxiliary Societies, and liberal private donations; and that has been successful beyond the hopes and calculations of the most sanguine. The plan was, and continues to be, to obtain territory on the continent of Africa, whereon to establish a colony of free persons of colour, and provide for the ultimate and gradual removal thereto, with their own consent, of such persons of colour as were free, or might become so agreeably to the laws of the several States. The pecuniary means relied on, were chiefly voluntary contributions and appropriations from the governments of the States, and of the Union. But the primary steps of acquiring territory and establishing a colony, were dependent on the former source alone; and the result has shown that reasonable drafts on the liberality and benevolence of the people of the United States are not likely to be protested.

The managers of the Society having obtained, by an exploring expedition, the necessary local information, despatched in 1820, a vessel, the *Elizabeth*, with eighty free persons of colour, emigrants to Africa—a cargo which this country could well afford to spare, but which promised inestimable benefits to that injured, persecuted continent. From that to the present time, the colony has increased in population, and prospered otherwise, saving those individual casualties incidental to a removal from one climate to another, and from a settled to an unsettled country. It contains, at this time, about fourteen hundred inhabitants, emigrants from the United States; possesses territory, fairly and peaceably acquired, sufficient for its present purposes, and may readily procure more according to its wants and its wishes; the colonists, become acclimated and healthy, have erected comfortable houses for themselves and families, and necessary public edifices, and are pursuing diligently and thriftily their private vocations, cultivating farms—following mechanical trades, or engaging in commerce with the natives of the interior and along the coast. As a community, it has acquired and maintains a character and influence with the tribes or nations around it; preserves order and quiet within; protects each in his rights of person and of property; has its courts, its militia, schools for the children of

the colonists and of the natives, a printing press, public library, churches, and frequent and periodical performances of Divine service—in short, it presents, in a land of ignorance and depravity, of Paganism and Mohammedanism, the interesting and bright exhibition of an intelligent, moral and Christian community.

The beneficent providence of the Society towards the emigrants was not bounded by their location and settlement in Liberia—it had yet high moral purposes to accomplish, to wit: to prepare and fit them for the business of self-government, and the enjoyment of rational liberty. To these ends, the Society adopted measures and gave instructions to its agents admirably adapted to the circumstances of the Colonists. Such civil and political rights, as might be safely entrusted to a people unused to the business of government, and, at the same time, serve to engage the mind and enlist the feelings in public concerns, were vested in the Colonists—but the fate of the community was not allowed to depend on the unexperienced. What a noble contrast is here presented to the conduct of despotic governments! *There*, the people are kept in ignorance, in order that they may be governed—*here*, their agency in government is used as a mean of civil and political instruction, in order that they may be gradually fitted for, and assume more, until finally, left to their own guidance, they shall be entrusted with all. Such examples in the political world, are not less grateful and refreshing than spots of evergreen in the natural; and it is a mental recreation to trace the steps by which this exalted purpose is in progress of consummation.

The Agent of the Society is the Colonial Governor, Commander-in-Chief and highest Judicial functionary. The Colonists (Freeholders only voting) elect annually a Vice Agent: and two Justices appointed by him, constitute the Judiciary: each is a conservator of the peace, has cognisance of criminal cases within the definition of petit larceny and actions of debt not exceeding twenty dollars; in Court, the Agent presides and the Justices are his associates. The Colonists qualified to vote, elect annually Committees of Agriculture, of Public Works, of the Militia and of health; and those committeemen are required to make themselves familiar with all subjects relating to their functions respectively, and to keep a record of all important observations and facts. Besides those named, the Colony has other officers customary in civil communities.

The parental measures of the Society to advance the interests of the Colony, could not be other than successful. Evidence of their beneficial effects may be found in almost every page of its history. Traces of improvement are so abundant and strong, that the mind is led to the opinion that the Colonists already appreciate the moral grandeur and magnitude of this enterprise, the responsibility devolving on them, and entering sincerely and heartily into the views of its projectors and patrons, endeavor to show themselves worthy the benevolence of which they are the objects and to

leave undone nothing in their power to promote, hasten and ensure its accomplishment. Nay, those measures appear to have even higher sanction. At different periods of its existence, the fate and destiny of the Colony seemed to depend on the labors and lives of one or two individuals—but, no sooner have their days been terminated, than others, before unnoticed and unknown, have assumed their stations, and so conducted as to leave the Colonial community nothing to regret, save the loss of those who had been public benefactors. Thus uncontrollable events, deemed fatal to our hopes and plans, have proved wise dispensations of Providence, teaching the Colonists the necessity of qualifying themselves for the business and duties of self-government, and the insecurity of a dependence on others. Another reflection, not unworthy of notice, grows out of the circumstance that the Society hath never been disappointed in its estimate of fidelity, zeal and capacity of its Agents. All appear to have been governed by the same pure and high moral purpose of self-devotion to the cause in which they had embarked; and to have acted on the exalted principle, that duty was not performed until the uttermost was done. With these instructive and animating examples before them, the Colonists, indulging and nurturing a spirit of enterprise and emulation, are throwing off the fetters of habit, erroneously pronounced inveterate, and exhibiting moral and intellectual energies, found only in favored nations.

It is, therefore, no longer problematical whether a Colony of free persons of colour can be established on the Continent of Africa. The fact that the Colony is in existence, growing and prospering beyond any undertaking of like character, is as undeniable as it is gratifying and encouraging. Nor, should it be forgotten that it has been planted, sustained and strengthened by voluntary contributions alone—that it is prepared to receive other emigrants—and that its ability to accommodate and employ more, progressively, is augmented by each addition.

In the origin of the Parent Society, (it is still in infancy) it was objected, that free persons of colour would not consent to remove to Africa; and, it was asked, in a tone indicating no regret for the supposed impediment, if coercion would be employed? But, time, that tests and vindicates truth and exposes error, has removed all pretence to this objection. They are not only willing, but most anxious to emigrate; presenting themselves in crowds beyond the ability of the Society to afford them passage, and grieving over the necessity which continues them here. They have every inducement to go—none to remain. They would go to the land of their forefathers, that home from which they have been long absent, to a climate congenial with their structure and disposition; to a country, where occupying and cultivating a farm will give them title to it; where they may engage in commerce, in mechanics, or agriculture, as they list; where mild laws promise and afford protection to the good, and salutary checks to the bad; where superiority of mind and morals constitutes the only departure

from entire equality; where they and their children, and children's children may pursue their avocations in peace, enjoy the fruits of honest industry, participate in the pleasures of social intercourse, and be the subjects and objects of all the endearing ties and sympathies of man's nature; where a country, whose weal or woe will excite their lively sensibility, anxious solicitude, and, perhaps, honest pride, and whose approbation will be at the same time the reward of good deeds and a stimulant to better; and where politically, intellectually, and morally exalted themselves, they may become the honored instruments of like exaltation in others.—They leave a country in which though born and reared, they are strangers and aliens; where *severe necessity* places them in a class of degraded beings; where they are free without the blessings and privileges of liberty; where in ceasing to be slaves of one, they have become subservient to many; where, neither free-men nor slaves, but placed in an anomalous grade which they do not understand and others disregard; where no kind instructor, no hope of preferment, no honorable emulation prompts them to virtue or deters from vice; their industry waste, not accumulation; their regular vocation, any thing or nothing as it may happen; their greater security, sufferance; their highest reward, forgiveness; vicious themselves and the cause of vice in others; discontented and exciting discontent; scorned by one class and foolishly envied by another; thus, and worse circumstanced, they cannot but choose to move. They will exchange degradation for exaltation, insecurity for safety, despondency for hope, vice for virtue, and poverty for independence, if not wealth.

It has also been objected to the scheme of the Society, that it was too vast and gigantic, and hence it was pronounced impracticable. But it is not seen that a plan of charity and human amelioration is less entitled to confidence and support, because it proposes to embrace many objects; or, that a plan, the execution of which is within the resources of any designated or given part of the nation, is less practicable because it comprehends *every* part. What each can effect for itself, the whole may effect for all. The latter is on a larger sphere, but what would suffice for each separately, will for all unitedly; beside, that the larger has the advantages of method and concert, of mutual and reciprocal support, engages higher talents, and commands more active aid: hence, too, it becomes worthy the nation and the age. And it is the good fortune of the Society's plan that partial success invariably leads to greater—each step taken not only advances the object so much, but accelerates and impels others. Moreover, those who are influenced by the above objection, should remember that, even if all cannot be accomplished, it is desirable to perform as much as possible. They overlook the variety and extent of incidental and collateral aid; and underrate the activity and enterprise, genius and spirit of the age. Perhaps they have not examined, and therefore, do not justly estimate the consequences to their country from the progressive and rapid increase of those classes of



population, and the necessity of at least diminishing evils, otherwise serious, if not fatal. An able address, delivered on the 4th of July last, calculates that, in the short space of fifty years (short in a nation's career,) the slaves and free negroes in the United States will amount to *twelve millions*. Let an intelligent mind contemplate the condition of a country containing within its bosom ten million of slaves and two million of free negroes, of one caste, associates, degraded, depraved and contaminating all within contact, and filling the master's mind with distrust and the slaves with impatience of bondage—let him, I say, contemplate this state of things, and remain, *if he can*, opposed to the objects of this society, and indifferent to the fate of its efforts.

By the census of 1820, the free persons of colour in the United States amounted to 233,530, of whom 36,875 were in Virginia, (slaves amounted to 1,538,123, (of which 425,138 were in Virginia.) The annual increase of the free negroes is estimated at 6,000, (of slaves, at 46,000.) Is it practical to remove to Liberia from the United States annually 6000 free persons of colour? The expense of removing the first colonists, were from \$50 to \$60 per head; but this is now reduced to \$20; and a reduction to \$15 may reasonably be expected. Paying no consideration to the probability of a further reduction, the removal of 6000 would cost \$120,000, being less than five thousand dollars to each State!

But, to bring our calculations within the mind's easy compass, let a more limited theatre be taken. Virginia contains more of each class than any other State. If it be within her reasonable resources to provide for the emigration to Liberia of such as are now free or may be hereafter emancipated by their owners, it must be so with other States. Her portion of the 233,530, is 36,875, as we have seen—and the annual increase of the latter may be estimated at 800. The removal of that number annually, would, according to the data already noticed, cost \$16,000. A brief reference to collateral resources, will show, that the residue, after their exhaustion, would be a much smaller sum than is usually supposed. It is due to the Auxiliary Societies, that their contributions should be first noticed. The number of those Societies, and of members in each, is not known precisely—but they are rapidly increasing in both respects. For, to the credit of the people of Virginia, it should be remarked, that, as they are more interested and concerned, their efforts are greater. From this source, and from other voluntary contributions, three thousand dollars annually, is a moderate estimate. In the second place, many free persons of colour, possess sufficient means to defray the expense of their removal. Thirdly, it almost invariably occurs, that the neighborhood from which the emigrants go, is induced by motives of benevolence, or a desire to get them off, to furnish considerable aid in money, or supplies. Fourthly, the laws of the State may provide, that such as are idle and dissolute, having no property for their support, and pursuing no regular business, and thence, *liable to become*

*chargeable to the parish*, may be hired out by the overseers of the poor until a fund for their removal be provided. Fifthly, the overseers of the poor may, in like manner, be authorized to provide in the indenture of such youths of colour, as, according to the present laws, they bind apprentices, that the masters, in addition to good treatment and teaching the trade, shall pay, at the expiration of the service, a sum sufficient for his or her removal. It is not believed that either of these provisions would be a departure from the principle of the Society, or amount to moral or actual coercion. Since the desire to emigrate is evidently extended, and will, in a short time, without doubt, embrace, comparatively speaking, all. Sixthly, a benevolent citizen of North Carolina has pointed out the mode of defraying the expenses of emigration of such slaves as shall be emancipated for that purpose. He has liberated about twenty, and directed them to be hired out until a fund be raised sufficient for the removal of the entire lot. This suggestion of his appears worthy the notice of the parent Society; for if it were to confine its pecuniary aid to those now free, the example of this gentleman might be generally adopted, and add much to the funds of the Society, and to the number of emigrants. Seventhly, thousands, perhaps hundreds of thousands, of foreigners have obtained passage to this country by indenting themselves to personal service until their passage money was paid, or refunded. An active and increasing commerce with Liberia will furnish facilities to a like course, and the inducements to emigration will be stronger. Finally, when charitable aid is furnished to emigrants, a judicious selection of those most suitable for the colony from being in the prime of life, of robust constitutions, and good morals, will add consequently to the direct diminution of those left behind. These, and various other modes of providing for their removal, would leave little to be done by the State in its corporate character. An appropriation of five thousand dollars would almost ensure the emigration of more than the annual increase.

But, narrowing the sphere of calculation again, let us examine the condition of this place. Lynchburg is, in this respect, to the State, as the State is to the Union—it has more than an equal proportion. In the State, the free persons of colour are to the whites as 1 to 16—in Lynchburg, probably as 1 to 7. This place and its vicinity contains, perhaps, 500 free negroes, and thirty-five hundred whites. It is believed that free negroes increase more slowly than whites or slaves, owing to the prevalence among them of the two greatest checks of population, poverty and vice. They double their number in not less than 33 years, which is an *average* annual increase of about 3 per cent; but the increase of 500 in one year would probably not exceed 12: and the removal of that number would cost \$240. Now, this Society remitted to the Parent Society last year \$138; and surely the balance could be readily made up from the various sources before alluded to.

But the situation of Lynchburg was adverted to for another reason. Un-

fortunately, the municipal regulations of Virginia do not facilitate the collection and preservation of statistical facts; without a knowledge of which the mind cannot fully estimate the burthens imposed on the community by this class of our population. Practically exempt from all the civil and practical duties, paying taxes, county and parish levies, service of patrols, militia, juries, working on roads, &c.—as individuals, adding nothing to the productive powers and capacities of the community, and, consequently, supported by the labours of others, they are yet more frequently found on the charity fund than whites. Conclusive evidence of this may be procured from the records of the board of overseers of the poor. From that of Lynchburg, I have been politely furnished with an extract for the last four years, and believing the facts exhibited by it worthy of particular notice, will present them to this meeting:

In the year 1825, the aggregate charity expense was .....	\$344 82
Average number of paupers 6—3 whites and 3 blacks.	
1826, Aggregate expense, .....	\$494 29
Paupers 4—2 whites and 2 blacks.	
1827, Expense .....	\$542 99
Paupers 4—2 whites and 2 blacks.	
1828, Expense .....	\$390 82
Paupers 6—3 whites and 3 blacks.	
<hr/>	
Making an aggregate expenditure in four years, of .....	\$1772 97
<hr/>	
Half of which is .....	\$886 48
But in the same period 9 blacks have been buried at public charge, at an expense of \$5 each, .....	\$45 00
<hr/>	

Being an expenditure of \$931 48 cents on account of destitute free negroes in four years—averaging annually, \$232 87 cents—and within a few dollars (\$7 13) of the sum (240) requisite to defray the expenses of removing their entire annual increase. It will be remarked, also, that whilst there were 7 whites to 1 black *in* the parish, there was an equal number of each *on* the parish: so, that a free negro is sevenfold as likely to become chargeable to the community as a white. Such facts as these convey an idea, but a very imperfect one, of the evils of their residence among us.

If Lynchburg could provide means for the ultimate removal of those within its limits, so could the State; and so could other States.

The alarm for the rights of property appears to have subsided, and the Society is no longer charged with any sinister or insidious design. It has constantly disclaimed any intention of disturbing the rights of others; and its conduct entitles its declaration to credit. It bestows its charitable offices on those only now free, or voluntarily emancipated by their owners. Its members are sustaining the wise policy of the law of Virginia, forbid-



ing slaves, emancipated since May, 1806, to reside within the State. No State in the Union has prohibited emancipation, where those manumitted are sent beyond its limits: and it may be safely assumed, that none will do so, whilst sound National Policy, the spirit of republican government, or the rights of citizens to dispose of their property at pleasure, (without detriment to others,) is appreciated or regarded.

Nor let it be supposed that the people of the United States will derive from the successful prosecution of this enterprise no other benefit than grows out of the removal of this unprofitable and baneful class of population. Vice corrupts by example, but it poisons those only in contact with it: Virtue also finds a powerful auxiliary in the same weapon, and happily its influence is less restricted—the name and fame of good deeds circulate widely. And the moral beauty and sublimity of this magnificent design shall exalt our national character above deeds of prowess in war, or skill in science and art. At home, its beneficent influence shall pervade all classes of Society, administering pleasure to age, stimulus to manhood, and instruction to youth: constituting, at the same time, the evidence of a grateful recollection of past dispensations of providence, and an appeal for the continuance of his goodness, guardianship, and protection.



## Happy Influence of Trifles.

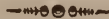
In Mr. Clarkson's very interesting History of the Abolition of the Slave-trade, the following circumstances are mentioned as having contributed, in no unimportant degree, to produce correct impressions in regard to that odious traffic.

“But other circumstances occurred to keep up a hatred of the trade among the people in this interval, which, trivial as they were, ought not to be forgotten. The amiable poet Cowper had frequently made the slave-trade the subject of his contemplation. He had already severely condemned it in his valuable poem *The Task*. But now he had written three little fugitive pieces upon it. Of these the most impressive was that, which he called *The Negroe's Complaint*.

“This little piece, Cowper presented in manuscript to some of his friends in London, and these, conceiving it to contain a powerful appeal in behalf of the injured Africans, joined in printing it. Having ordered it on the finest hot-pressed paper, and folded it up in a small and neat form, they gave it the printed title of “*A Subject for Conversation at the Tea-table.*” After this, they sent many thousand copies of it in franks into the country.

From one it spread to another, till it travelled almost over the whole island. Falling at length into the hands of the musician, it was set to music; and it then found its way into the streets, both of the metropolis and of the country, where it was sung as a ballad; and where it gave a plain account of the subject, with an appropriate feeling, to those who heard it.

“Nor was the philanthropy of the late Mr. Wedgewood less instrumental in turning the popular feeling in our favour. He made his own manufactory contribute to this end. He took the seal of the committee, as exhibited in the first volume, for his model; and he produced a beautiful cameo, of a less size, of which the ground was a most delicate white, but the Negro, who was seen imploring compassion in the middle of it, was in his own native colour. Mr. Wedgewood made a liberal donation of these, when finished, among his friends. I received from him no less than five hundred of them myself. They, to whom they were sent, did not lay them up in their cabinets, but gave them away likewise. They were soon, like *The Negro’s Complaint*, in different parts of the kingdom. Some had them inlaid in gold on the lid of their snuff-boxes. Of the ladies several wore them in bracelets, and others had them fitted up in an ornamental manner as pins for their hair. At length, the taste for wearing them became general; and thus fashion, which usually confines itself to worthless things, was seen for once in the honourable office of promoting the cause of justice, humanity, and freedom.”



## Fair for the Society.

Did we feel no deep and lively emotion on being informed, that the Ladies of a neighbouring city, are, in the course of a few days, publicly to manifest their interest in the African cause, and to give to it their united and liberal patronage, we should regard ourselves as utterly destitute of the spirit which this cause demands.

To *Fairs*, soberly and judiciously conducted, and for the benefit of worthy objects, we can discover no reasonable objection. Indeed, while we associate with the term *Fair*, cheerfulness

and hilarity, we know also, that with it are connected ideas of devotion. The origin of Fairs is to be traced to the festivals of the Church, and they were, anciently, always held in honour of some patron saint, and in the vicinity of churches and cathedrals which were, on these occasions, to be dedicated to the divine service. The Bishops and Abbots, observing the multitudes which convened at these seasons, solicited from the crown, charters to hold Fairs for the accommodation of strangers, and the increase of their own revenues, by the tolls which they were authorized to levy; and thus the attendants became more numerous; some being actuated by the love of gain, and others, of devotion. The former soon acquired the ascendancy, and the claims of religion were forgotten amid show, trade and amusement; but we rejoice to hear that our fair countrywomen are for restoring to them more than their original sacredness; that they would bring forward the productions of their own industry and ingenuity, and consecrate all that is realized from the sale of them, on some blessed altar of *Charity*. Thus the pure spirit of religion presides over the bright and joyous scene, and all the warm and generous fountains of the heart are moved, and even selfishness hardly dares exhibit its true features, but feels compelled to wear the mask of goodness. Already have the beneficent females of our land, by the sale of articles which their own hands have made, sent bread to many a widowed and famishing Grecian mother, who, as she shared it with her starving children, has lifted her faded eye to Heaven, and called for blessings upon her American sisters. Nor will supplications less fervent or less prevalent with God, ascend in behalf of those who would now assist in giving strength and prosperity to a Colony, founded for the benefit of the African race, a race, in this land hopelessly degraded; in Africa, enveloped in ignorance, exposed to inexpressible injuries, and to become the victims of perpetual and merciless slavery. At no very remote period, will the charitable deeds of our female friends in behalf of the African Colony, be told for a memorial of them among tribes, who, through its influence, shall experience a moral resurrection, shall come forth from the gloom and desolation of spiritual death, to the light of truth and the hope of immortality.

While it was expected, in former times, that the Managers

or Governors of Fairs “should take care that every thing be sold according to just weight and measure, it was not uncommon (especially when the Fair was held within the precincts of a cathedral or monastery,) to oblige every man to take an oath at the gate, before he was admitted, that he would neither, lie, steal, nor cheat, while he continued at the fair.”

As we feel no apprehension that the Ladies who engage in this good work will use “false weights and measures,” so we cannot imagine that any oath is necessary to bind Gentlemen to the observance of the most obvious duties of morality, especially, at such a time, and in such a place; yet, as we perused this regulation of a former age, we could not but wish that every gentleman would, even in our enlightened day, impose on himself an obligation, “before he enters the gate,” to give honourable proof of respect for those who render the scene so attractive, of his regard to that cause which they are endeavouring to advance.

The Apostle Paul called upon those of his own sex, “to help those women who laboured with him in the Gospel:” nor is there less reason now to urge men of influence and wealth to assist those whom they profess to love and admire, in such schemes and enterprises of charity as are no sooner known than approved by the female mind.

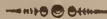
The public testimony of approbation which the Ladies in Baltimore are about to give to our enterprise, may, and we believe will prove an incalculable benefit. The influence of the Ladies over the minds of the community, is too precious to be estimated by dollars and cents. The seal of their good opinion is, as it ought to be, and, as we trust, it ever will be, the best and surest passport to general favour. Blest with souls of finer structure and more exquisite sensibility than men; less exposed to influences which pervert the moral feelings, and mislead the judgment in matters of duty and charity, their decisions in relation to these, are seldom wrong; and, next to the sacred Word, merit our confidence.

When we consider the contemplated Fair, not merely in its influence upon our sex, but as a bright and impressive example to the Ladies throughout the country, we hardly dare to express the expectations which we cherish, of the importance of its re-



sults. The cause to which our female Friends in Baltimore are about to consecrate the offerings of their taste, industry and skill, makes a most affecting appeal to the generous and virtuous heart. Let the merits of this cause be clearly revealed to her understanding, and every Christian lady will feel her sensibilities excited for its support, and engage with enthusiastic energy and unwavering resolution, in plans and operations for its benefit. The example of the Ladies of Baltimore, will be seen and felt throughout the United States. The sacred flame which produces it, will send, we trust, a holy warmth into ten thousand female bosoms, and excite all the Ladies of our land to come forward with sympathizing hearts, and active and liberal hands, in a work of such unquestionable benevolence. Such conduct will not be measured in its effects, by the amount of funds which will be raised; it will touch the hearts of the other sex, and carry its moral power through the church and the nation.— It will give an impulse to the operations of the Society, such as few have ventured to anticipate, and finally secure to virtue and religion, a full and joyous triumph over every obstacle which impedes their march to the redemption of Africa.

Prosperity, then, to the Fair, which the liberality of the Ladies of Baltimore is about to establish in aid of our Institution. The object which it is designed to promote, is not more worthy than our pecuniary necessities are great; and as Providence seems to have dictated the time for this Fair, so, we trust, it will order wisely all arrangements, make it singularly productive, and finally bestow a blessing on the fund which may be obtained, and upon every heart and every hand which may contribute to secure it!



### For the African Repository.

MR. EDITOR:—The members of the Classical School in this town, recently organized themselves into a Society for enquiry. Their object is to investigate the principles and claims of the benevolent institutions of the day, more particularly those of the Colonization, Peace and Temperance Societies. They hope that

a better acquaintance with principles and facts in relation to these Societies, will prove not only beneficial to themselves, but to others with whom they may be connected in future life.— They wish to enter with deeper interest into these subjects, and by the distribution of publications and tracts, to excite the spirit of moral enquiry in others; looking for the time when *liberty, peace and temperance*, shall be the invaluable blessings of every man.

Since the formation of the Society for enquiry, a Peace Society has been formed by the members of the Seminary in this place, which, in connexion with a Temperance Society, on the principles of *entire abstinence*, already existing, cannot fail of doing something for the cause of humanity. T. M.

*Bangor, August 7, 1829.*



## Resolutions of the Synod of Utica, N. Y.

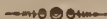
On the 18th of last month, the following interesting Resolutions were unanimously adopted by this respectable and influential body. The Synod was addressed in an able and lucid manner, by the Rev. Isaac Orr, who, in transmitting these Resolutions, observes, “You will perceive that their aim and tendency is to plant our Institution, and raise its standard within the walls of Zion.” May every Synod, and every individual Church in our land be inspired by the noble sentiments here expressed! Far more deeply impressed than it now is, must the Christian community become, with its obligations to engage liberally and actively in the African cause, before we can, with good reason, rejoice in the rapid improvement of a race, which must, under the Saviour’s reign, be elevated to knowledge, virtue and happiness.

“In view of the very inadequate support received by the American Colonization Society, during the twelve years of its existence,

“*Resolved*, That we consider it the duty of the religious community within our bounds, and especially of the ministers of Christ, to promote the interests of that Society, by all proper means within their power, to the intent, that the wrongs and sufferings of Africa may be speedily ended; that the immense debt of retribution, due to her from this country, may be can-

celled; and that the blessings of the gospel of Christ may be conveyed to the African people, both in this country and in Africa.

“*Resolved*, That all clergymen within the bounds of this Synod, be, and they hereby are most earnestly requested to take up collections or subscriptions yearly, on or near the Fourth of July, as a proper mode of aiding the funds of the Colonization Society; and that, as far as practicable, they enable their people to understand the history, design, progress and prospects of the Society.”



## Intelligence.

John Templeton, a free young man of colour, aged 21, and a graduate of Athens College, delivered an Address at Chillicothe (Ohio) in the Methodist Church, on the 4th of July, in behalf of the Colonization Society. We are gratified to see the exertions making in what are called the “free states” in the West, to advance the great object which the Colonization Society is labouring to effect. The late decision of the Supreme Court of Ohio, too, declaring the law to be constitutional which imposes such heavy and unequal burthens on the free blacks, will have the effect of greatly accelerating the consummation of the scheme. We observe that about 2000 free blacks had assembled, and petitioned that the execution of the provisions of the law should be postponed for three months, within which time they would make arrangements for their final removal from the State—whither is not said, but we presume to Indiana and Illinois. After a short time, however, these States will see, as Ohio now does, the deleterious character of this species of population, and they will doubtless seek to get rid of them by a like summary process. Where, then, will these people go? Where *can* they go, but to Africa? If they stay among us, the policy of the country, which has fixed upon them the stigma of a degraded *caste*, will inflict upon them duties unequal and unjust in their character, while it denies them the slightest pretensions to an equality of rights. Those who have the means within themselves to go to Liberia, should not await the tardy operations of a Society whose means are solely dependent on voluntary contributions. Particularly if they have children, and feel for them any thing of a parent’s solicitude, they should remove them from a country which eyes them with distrust and contempt, to one where they will be exalted to the rank of *free men* in truth as well as in name. Could not the press in Ohio, &c. effect wonders on this subject, by impressing these and other considerations on the minds of the public?

*Lynchburg Virginian.*



The Slave ship *Fame*, of Cadiz, arrived at Havanna from the Coast of Africa—landed 3000 and odd sick slaves, on the coast to windward of Matanzas, and lost 600 slaves, and 60 of her crew, on her passage from Africa.

**THE HIGH-MINDED SLAVE.**—The following anecdote, which we copy from the *London Tract Magazine* for June, is a fine example of noble feeling in an African slave. How few are the *white* men, who in similar circumstances would manifest so nice a sense of honour! Among the whites, if the broken merchant, who afterwards becomes wealthy, pays the debts which he could not be compelled to pay by law, he is extolled as a singularly honest man. We do not object to this; when honesty is scarce we must make the most of what there is, but where shall we find the white man, who after escaping from a tyrannical master, voluntarily and unasked, sent back from his safe asylum the price which would compensate his master for the loss of his services!—*N. Y. Observer.*

A purchaser of slaves, in Charleston, S. C. who intended to sell them again, observed a fine looking man amongst them, superior to the rest, and felt disposed to retain him as his own servant. He was a little surprised soon after by the conduct of the negro, who came to him and said, "Massa! you no sell me." "Not sell you, why not?"—"Me make good servant, massa!" Having before intended to keep him, this resolution was now strengthened, and he told the negro if he behaved well he would not sell him. The negro replied, "Me make a good servant, massa, you no strike me!" "Not strike you, scoundrel! but I will strike you if you deserve it." The reply again was, "Me make good servant, massa, you no strike me!"

He behaved well until on some occasion his master took up something to strike him with. The slave drew backwards and putting himself in the posture of defence, repeatedly cried out to his master not to "strike" him. His master judged it prudent to refrain from putting his threat into execution, for such was the excitement of the negro, that little doubt was entertained of his resenting unto death the blow if given. The master soon forgot this circumstance, but the slave did not forget it. The degradation of being subject to a blow operated on his mind, and he escaped from bondage, by the first vessel that left the coast. Hiding himself among the stowage, he was carried out to sea, and when a few leagues from land, he came on deck to the Captain. He told the captain that he was a Chief in his own country, among his own people; and that he knew a merchant of Liverpool, who would provide for him. The Captain used him kindly, and brought him to Liverpool. The merchant immediately supplied him with money, when the first use to which it was applied was, to send over to his master, at Charleston, the price he had given for him, to indemnify him for the loss of his services as a slave!

Christian! If thou readest this at evening, after the toil of the day is ended, and when thou art sitting at ease in thine own habitation; or if it be on

the Sabbath, when about to hear the glad tidings of salvation; or if stretched on thy sick bed, some friend should beguile the weary hour by reading it to thee; or under whatever circumstances it may find thee, put up thy prayer for the slave and the slave dealer, that the word of God and the influence of the Holy Spirit may teach the one to endure with patience, and incline the other to show mercy; and that both may be delivered from the bondage of sin, and partake of the glorious liberty of the Gospel. Call to mind thy peaceful Sabbaths; thy means of grace; and thy hopes of glory; and whilst thou offerest praise for these invaluable blessings, pray that they may be extended to the slave, and that the time may speedily come when slavery shall no longer exist.

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**FREE LABOUR vs. SLAVE LABOUR.**—The following is an extract from a letter, lately addressed by a citizen of Philadelphia to a gentleman in this State:

“The free produce Society of this city has recently been resuscitated from a state of torpidity in which it had lain during about 18 months, and now manifests strong symptoms of health and activity. A Society of females was formed last autumn, consisting of about 70 members, for the purpose of encouraging free labour. These have displayed much zeal in the cause, and most of them being house-keepers, a considerable increase in demand for goods of this description has risen. Great difficulty is apprehended in obtaining cotton free, for slavery. A Manufactory in this city is desirous to purchase such in order to its separate fabrication, and it is known that one in Providence, R. I. would be glad to have cotton of that kind at cost. There is no doubt that a considerable quantity of it would now meet with a ready sale in this city, at the full market price of other cotton, of the same quality—perhaps a small advance on the price might at this time be admitted. I shall be glad to receive any information on this subject you may think right to furnish. Perhaps by making the demand for such cotton known in your State, a supply, in part at least, could be obtained, when the next crop is gathered.”

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**SUGAR FROM BEETS.**—The manufacture of sugar from beets, says the New-York Journal of Commerce, which was introduced into France by Napoleon, in 1811 and 1812, has increased to such an extent, that there are now nearly 100 sugar manufactories in that country, producing, annually, about 4,921 tons. For whiteness and beauty it is said, when refined, to be unequalled by any other.

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A Branch of the Society for the religious education of the blacks, has been commenced at Bermuda.

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**THE SLAVE TRADE.**—At a late sitting of a French Chamber of Deputies, M. D. Suborde, holding in his hand a paper, said Here is the list of seven

slavers, which lately imported two thousand negroes into Martinique. The minister of Marine declared that he would employ every means to check such infamous traffic.

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There is much good sense in a remark recently made by the Rev. Jabez Bunting, President of the Methodist Conference in Great Britain. It being proposed to raise a small additional sum for the Wesleyan Missionary Society,—“No,” said Mr. B. “I do not think it would be possible for you to raise £1,000 or £2,000; but talk of £5,000 or £10,000, and, I think, you will raise it. Lord Bacon somewhere observes, that heroic desires contribute greatly to health. If a man would succeed let him aim at great things, and, by the blessing of God, he will accomplish great things.”

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A GOOD EXAMPLE.—Mr. Elihu Case, of Simsbury, has put into the hands of his pastor, Rev. Allen M'Lean, the sum of \$1,000, to be appropriated to such charitable objects as the latter should select. It has been applied as follows: to the Domestic Miss. Soc. of Conn. \$200; to the Miss. Soc. of Conn. \$200; to the Conn. Branch of Am. Ed. Soc. \$200; to the Conn. Branch of Colonization Soc. \$200; to the Hartford Co. For. Miss. Soc. \$100; to the Conn. Bible Soc. \$100.—The generous donor will, we trust, have the pleasure of seeing, in his life-time, much good resulting from his benefaction. How many others might imitate this example, and while doing their duty, find how much more blessed it is to give than to receive!

[Conn. Obs.

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AFRICAN COLONIZATION SOCIETY.—There are many indications of the increasing popularity of the objects of this Society. Circumstances of every day's occurrence press upon the minds of the reflecting in every part of the country, the importance fostering its designs; and the wealthy, with a generous and effective liberality, contribute their means to extend its usefulness. The contributions from individuals and Societies for the month beginning the 14th of August and ending the 14th September, amounted to \$1867 17. In addition to these contributions 22 persons have subscribed to the plan of Gerrit Smith, Esq. of Peterboro, New York, who proposes to raise \$100,000 for the Society in ten years by securing one hundred subscribers who will pay annually \$100 each during that time, and sixteen person have subscribed to a similar plan for raising \$20,000 in contributions of \$50 from each subscriber.

[Baltimore Gazette.

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DONATION TO THE COLONIZATION SOCIETY.—We are gratified to learn, says the Norfolk Beacon, that our Norfolk Colonization Society have received, (by the hands of Moses Myers, Esq.) a donation of \$200, “the contribution of a gentleman in Boston, to aid the humane object of the Society in transporting liberated slaves from Virginia to Africa.”—[Vis. & Tel.

**AFRICAN CHURCH AND ORDINATION.**—On Tuesday, the 25th ult. a new Congregational Church, composed entirely of the people of colour, was organized in New Haven, Conn. Between 20 and 30 made a profession of their faith, entered into covenant and were constituted a church of Christ. Immediately after this ceremony, the Rev. Simeon S. Jocelyn was set apart and ordained as an Evangelist by the laying on of the hands of the Presbytery; sermon by the Rev. Mr. Merwin; charge by the Rev. Dr. Day.

The treaty between Hayti and France has been finally ratified, containing a full acknowledgment of the independence of Hayti, and establishing commercial intercourse between the two countries on the basis of perfect reciprocity.

**THE MISSION TO SOUTH AFRICA.**—The London World of July 27th, says that “Dr. Philip and nine Missionaries for South Africa, three from Germany, three from France, and three from England, left London on Thursday. On Wednesday, a public meeting was held in Cannon-street, which was crowded to excess, when they took leave of their London friends.”



## Resolutions of the Board.

At a meeting of the Board of Managers of the American Colonization Society, on the 14th of September, the following resolution, on motion of Samuel Harrison Smith, Esq. was adopted.

*Resolved,* That it shall not be lawful for the Colonial Agent to be concerned, on private account, directly or indirectly, in trade or navigation at Liberia, or elsewhere; and in case he shall be so concerned, he shall forfeit his office, with an amount equal to one year's compensation.

At a meeting of the same, on the 28th of September, on motion by the Secretary, the following resolutions were passed.

Whereas it is understood by the Board of Managers, that the tonnage duty on American vessels visiting the Colony of Liberia has operated injuriously upon the commercial interests of the Colony, therefore

*Resolved,* That this tonnage duty, so far as it relates to American vessels, be, and is hereby abolished.

*Resolved,* That the Colonial Agent be instructed to inquire into the expediency of imposing duties on the amount of sales made in the Colony, and to Report his views thereon to the Board.



## Meeting in New York.

The Board of Managers, urged by their pecuniary necessities, recently appointed a Committee, consisting of several gentlemen, well known for their talents and activity in behalf of the Society, to visit the Cities of Baltimore, New York and Philadelphia, and represent the wants of the Institution, and solicit contributions for its aid. F. S. Key, Esq. one of the members of the Board, left this place a few days since, on this interesting and important mission; and we are happy to observe the following notice in the New York Observer of the 17th inst. We trust the contribution mentioned in this notice, is but the first fruit of what may be expected from this great, wealthy, and liberal city.

“On Wednesday evening, a public meeting was held in the Middle Dutch Church to take into consideration the present condition and wants of the American Colonization Society. Eloquent addresses were made by Francis S. Key, Esq. of Georgetown, D. C. Rev. Mr. Gallaudet, of Hartford, Conn. Captain Stockton, of the United States’ Navy, and Hermauus Bleecker, Esq. of Albany, after which, a collection of more than \$200, was taken up in aid of the funds of the Society.”



## Want of Funds.

It is with pain that we are compelled to state, that our pecuniary necessities were never more pressing than at present.— We are aware, that the public, looking only to the receipts of the Society during the past and present season, may, and undoubtedly do expect that a large company of emigrants should immediately be transported to Liberia. But it should be known, that no inconsiderable portion of recent contributions has been necessarily applied to repay a loan obtained in 1827–8, to defray the expenses incurred in sending out several large expeditions; and that a much heavier amount has been drawn from us, to repair the fortifications, purchase supplies, and improve the condition of the Colony. We have reason to hope and believe that similar expenses as those last mentioned, will never again oc-

cur. We have confidence in the ability of the Colony to sustain itself, and the recent demands upon us are probably, in some measure, at least, to be attributed to the diminished value of the trade of the Factories, admirably conducted by the lamented Mr. Ashmun, but which greatly declined after his death.

The Board still cherish the hope of soon despatching a ship to the Colony. They solicit the prompt and generous assistance of Auxiliaries, and of all who cherish a regard to the African cause. Hundreds are anxiously waiting for an opportunity to emigrate, and every thing in the condition and prospects of the Colony invites them to take possession of its soil, and secure upon it the blessings of freedom, knowledge and virtue.



## Contributions

*To the American Colonization Society, from 12th September, to 15th October, 1829.*

By Charles B. King, Esq. of Washington, D. C. ....	\$25
Rev. Wm. G. Keil, of Senecaville, as follows, viz:	
4th July collection in Rev. W. G. Keil's congregation, \$7 67	
1st annual payment by Senecaville Coloniz'n. Society, 5 48	
Rev. W. G. Keil, in part of arrears to Repository, ....	1 85—15
Rev. Luther Humphreys, Salem, Ashtabula county, Ohio, ....	5
Do. to be applied to liberation of Abduhl	
Rahhaman's children, .....	5
Collection by Rd. Whitney, Esq. P. M. Lanesborough, Mass. ..	7
by Rev. Emerson Paine, in Little, R. I. by W. A. Brown, Esq.	11
in Crabb Apple Congregation, Athens, Ohio, by W. M'Millan,	6
by R. V. Dewitt, Esq. agent in New York, .....	300
by David Townsend, Esq. Treas. Chester co. (Penn.) Society:	
Members of the Chester county Auxiliary Society, \$32	
Collection by Robt. Graham, in New London, Pa. 6 70	
by Rev. Dr. E. Dickey, in Oxford, Pa. 11 30	
by Rev. Robt. Graham, in Presbyterian	
congregation of the Rocks, Md. ....	5 —55
By Gerard Ralston, Esq. Treasurer Pennsylvania Col. Society,	50
in Wheeling, Va. by Rev. Wm. Wylie, per A. M'Kee, Esq. ...	10
Wm. H. Craven, Columbus, Mississippi, (donation) ...	10
Preston Cummings, Dighton, Mass. do. ....	1
Repository, .....	28
Donation by a Female Friend at North Brookfield, Mass. to constitute Rev. Thomas Snell a life member, .....	20
Loan by Rev. Doctor Laurie, of Washington city, .....	500
Proceeds of work by Sunday-school Teachers, Frederick co. Md.	10
Donation by Mrs. Janet Lingan, .....	5

*Carried forward, \$1,063 00*

Brought forward, \$1,063 00

Collections by Charles Tappan, Esq. of Boston, Mass. viz:	
Pupils of Mr. S. H. Archer, Salem, 4th July, 1828, ..	\$4
In Hinsdale, Mass. ....	4 38
In Turner, Maine, 4th July, 1828, .....	7 40
From D. S. Whitney, Northampton, Massachusetts, ..	3 61
Donation by E. Dole, Esq. of Hallowell, Maine, .....	100
From a Female in the West Parish of Medway, .....	1
Contribution by inhabitants of East Machias, Maine, .	10 50
From Baptist Auxiliary Society, York, Maine, .....	2
Saml. Hills, Union, Me.—the profits of labor 4th July,	1
From same, for African Prince, .....	50
Collection in Rev. John Fiske's congregation, New Braintree, Thanksgiving-day, .....	21
In Rev. Levi White's society, Sandersville, .....	7
Rev. Mr. Storr's parish, Braintree, Thanksgiving-day,	10
Rev. Mr. Burgess, subscription on Gerrit Smith's plan,	100
From Executors of the late Aaron Woodman, Messrs. Lambert & Noyes, .....	250
From Relig. Charitable Society in the county of Wor- cester, Mass. per Rev. Joseph Goffe, .....	2
From Wm. Lord, Kennebunk, Me., for Repository, ..	7
From Joseph Chickering, Phillipston, .....	5
From Miss C. Briggs, Cummington, Mass. ....	1
Collection at North Yarmouth, Me. 4th July, 1828, ..	8 83
From North. Society in New Marlborough, Mass. ....	10 57
Collection in Rev. Mr. Bates' Society, Wheatley, Mass. 4th July, 1827, by the hands of Levi Bush, Jr. ...	7
From Fanny Howard, Hardwick, for Repository, .....	2
Ladies' Social circle in Shrewsbury, Ms. by Miss Force,	4
Female Reading Charitable Society of Woburn, Mass.	5
From the Societies of Dr. Ripley and Rev. Mr. South- mayd, Concord, Massachusetts, .....	30
4th July collection by Rev. Elijah Demond, Lincoln, .	13 40
Collection in Park-street Church, Boston, 4th of July,	46
Collection by Rev. Mr. Dimmock, Newburyport, do.	47 59
Collection in Tabernacle Church, Salem, do.	58
In Rev. Dr. Snell's Society, N. Brookfield, Mass. do.	15
4th July collection in West Bradford, Massachusetts,	13
Collection in Rev. Thos. Noyes' Society, Needham, Ms.	7
Coln. in Rev. E. Burgess' Society, Dedham, 4th July,	34
Coln. in East Sudbury, Ms. 4th July, per Levi Smith,	12
Collection in Sandwich, Mass. by Rev. D. L. Hunn, ..	5 25
Coln. in the Congregational Society, Pittsfield, Mass.	29 50
Baptist do. do. per P. Allen, Esq.	7 29
Coln. at Andover Seminary, 4th July, per R. Punched,	22 43
Collection in Hamilton, Mass. ....	4
Con. 4th July, by citizens of Hallowell & Augusta, Me.	32 92
by children of 2 schools in Holliston, Ms.	3 78
Con. in Rev. Mr. Fiske's Society, New Braintree, Mass.	18
4th July collection in Hardwick, by Rev. M. Tupper,	5 80
Collection in Jaffrey, New Hampshire, 4th July, ... .	6 25
Collection by Rev. Mr. Shedd, Abington, Mass. ....	10 42
Collection by Rev. Jona. Fisher, at Blue Hill, Maine,	10
Collection in the East Parish, Boscawen, N. H. ....	10 53

Carried forward, \$1,063 00



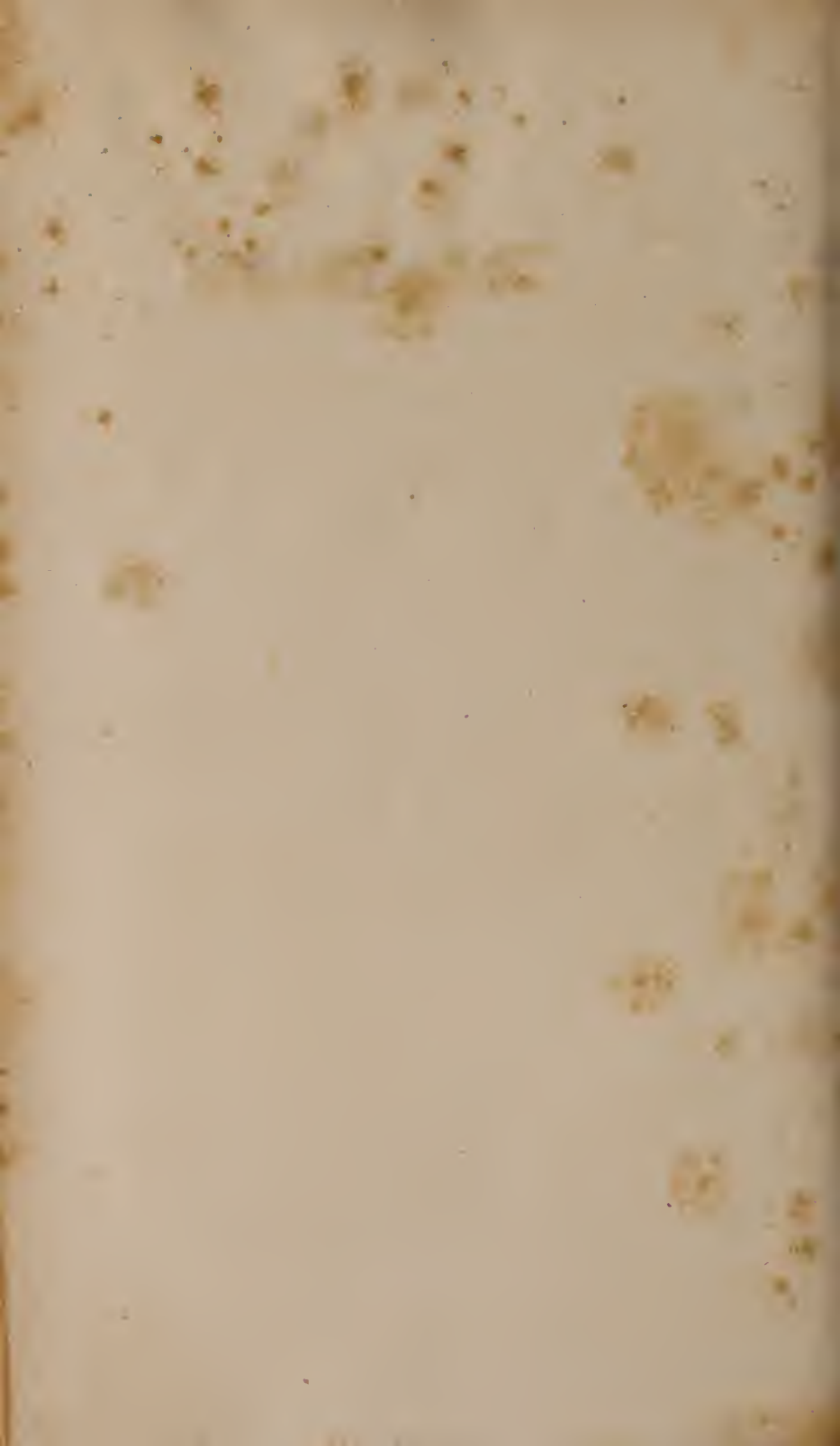
	<i>Brought forward,</i>	\$1,063 00
Collection at East Greenwich, R. I. 4th July,	\$5	
Apponaug, R. I. 5th July,	71	
For Repository, per Rev. E. G. Howe,	2 66	8 37
Collection at South Reading, per Rev. Mr. Emerson,		8 45
4th July collection at Plaistow, .....		10
From Miss Hannah Goodell, Millbury, per Rev. I. Goffe,		20
Collection in Rev. Mr. Eastman's Society, 4th of July,		8
Collection in Wilmington, Mass. per F. Raynolds, ...		11 50
4th July collection at Plymouth, per William Green,		6 44
Contribution on the 4th of July, by a little Girl in Ms.		1 69
4th July collection in Spencer, by Rev. Levi Packard,		13
From Miss Sarah Merriam, Treasurer of the Female Col. Society of Brookfield, to aid in the establishment of a School in Africa, under the care of Mr. Russworm,		10 67
4th July collection at Stonelham, Ms. by Rev. J. Searle,		6 33
From a Friend, by	do.	1
Collection at Pepperell, Mass. by Rev. Mr. Howes, ..		11
Coln. at Marshfield, Ms. by Rev. B. Putnam, 4th July,		22 55
From Rev. S. Holmes, New Bedford, .....		2 25
		<hr/> \$1158 11
Deduct cash paid Mr. Orr,	\$30	
Matrass for Mr. Russworm,	1 13	
Postage,	89	32 02
		<hr/> 1126 09
Collection by Rev. B. B. Smith, in his church, Philadelphia, Pa.		5
Collection at Plymouth, New York, by Rev. L. Clark, .....		3
Collection at Gallipolis, Ohio, by Rev. Thomas Coles, .....		5
Collection by Rev. Robert Johnstun, Jefferson College, Penn. ..		9 12
Collection in St. Paul's Church, Baltimore, per N. Brice, .....		94 42
Auxiliary Society, Louisville, Kentucky, per Ed. Shippen, Esq.		165 50
Aux. Society of Augusta co. Va. per Joseph Cowan, Esq. Treasr.		
Donation of said Society, .....	\$32	
Collection in Church of Rev. Dr. C. Spence, Augusta,		23
Collection in Hebron Church, by Rev. Wm. Calhoun,		20
Temperance Society of Otis, Mass. per B. Seymour, Esq. ....		2
Female Aux. Society, Louisa co. Va. per W. M. Blackford, Esq.		41 25
Collection by Rev. Cyrus Biggs, in Scrubgrass congregation, Ve- nango county, Pa. ... ..		5
Collection by Rev. Robert Semple, Newcastle, Pa. ....		5
By Rev. R. A. Lapsly in Presbyterian cong. Livingston co. Ky. .		10
By Rev. Charles Phillips, Augusta, Ky. ....		5
Collections by Rev. John B. Tilden, M. D. Frederick county, Va.		8 75
Collection by Rev. E. Conger, Ridgefield, Ohio, .....		4
Collection by Rev. John H. Gray, Springfield, Alabama, .....		8
From Right Rev. Bishop Croes, donation, .....		3
for the tomb of Ashmun, .....		2
		<hr/> <hr/> \$2,640 13

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### Erratum.

The \$20 acknowledged in the July No. p. 160, as from "Jno. N. C. Grill," was collected by the Rev. John N. C. Grier, in the Forks of Brandywine congregation, Chester county, Pa



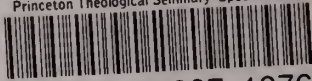


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